THE DENOMINATIONAL BUDGET
FOR 1948-49

At the General Conference in North Loup, Neb., the first recommendation of the Commission was as follows: "That the Conference Committee on Budget Promotion consist of the President of General Conference, the Corresponding Secretary of the Missionary Society, the Corresponding Secretary of the Tract Society, and the Executive Secretary of the Board of Christian Education."

President Hurley’s Wish
It is the desire of your Conference president that appeals for the Denominational Budget shall be in the name of “The Budget Committee,” or some similar designation such as "The Conference Committee on Budget Promotion" as officially named in the Commission’s report. Probably most of the appeals will be prepared by the various secretaries, and may emphasize the various activities which enter into our composite work as a denomination. It might be wise if these secretaries would attach their names to their appeals, but that will be a matter for their own discretion. Your new president wishes that, after this first reference to the budget, his name does not appear in appeals for our Denominational Budget.

A Working Budget
Conference adopted a working budget of $31,500, with an amount of $3,000 additional to assist in the liquidation of debts that our major agencies contracted during the past year due to rising costs and the failure of our people to raise the entire Denominational Budget.

$95 per Day
This may seem to many of our people a large budget. However, when it is broken down into sections, it is neither large in amount, nor impossible to be raised. For maintaining the entire work of our denomination as represented by this budget the cost will be only $95 per day. Surely there are many of our people who can support our work for a day, or two days, or three days, or half a day, or a few hours! And wouldn’t you like to feel that, for a few hours, or a day, or more, you could be personally responsible for the support of every bit of work that our budget represents for our denomination?

October 1 Completely Covered
Mrs. Hurley and I would like to offer humbly, but freely, to start the year beginning with October 1, 1948. The $95 which we shall forward to the Denominational Budget through our Salem Church treasurer will support our entire work as represented by the budget for that entire first day. Who will be responsible for October 2, and 3, and 4, and on, until it is all more than subscribed? How many days will your Church provide for? Is there a youth group which will choose a day, or more, and support the budget for the time chosen? If not for a whole day why not choose a few hours for your support? You see, IT CAN BE DONE IF WE WILL, by “WORKMEN AP PROVED OF GOD.”

Loyal P. Hurley, Chairman,
The Conference Committee
on Budget Promotion

UNITED NATIONS DAY
OCTOBER 24, 1948

. . . Neither shall they
learn war any more.

— Isaiah 2: 4.
COMMISSION ELECTS BY MAIL BALLOT

Morton R. Swinney of Niantic, Conn., and a member of the Waterford Seventh Day Baptist Church, has been elected by the Commission of the General Conference as a member of that body to succeed Elston H. Van Horn, resigned.

Mr. Van Horn was elected a member of the Commission by the North Loop Conference but was unable to serve and therefore submitted his resignation to the chairman of the Commission early in September. By mail ballot, the Commission elected Mr. Swinney as his successor.

Mr. Swinney, a prominent business man of Niantic, is a deacon of the Waterford Church, a member of the Board of Managers of the Missionary Society, and for some years a superintendent of the Sabbath Schools.

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist Church polity and the Missionary Society, consult the Churches' Polity and Missionary Society of the Sabbath-Tract Society, Plainfield, N. J.

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The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

DAVID S. CLARK, Secretary 
Missions 1848–1948
BUDDY BURDICK, D.D., Emeritus 1848
(HR.) FRANCIS DAVIS
Women's Work 1848–1948
ELIE W. SKAGGS, Administrator
HARLEY SUTTON, President
Christian Education 1848–1948
MIZPAH S. GREENE
Children's Page

COMMISSION ELECTS

Rev. Leon M. Malby, pastor of the Riverside Church, writes concerning preparations for the 1949 Conference: "People are making plans. One family tells me that they have figured how they can take four, not counting the door on the saw horses in the back yard. Maybe that will be their bed. Another is building a garage with sleeping room.

New York City
Rev. Albert N. Rogers is spending a few weeks with the New York City Church, of which he is a former pastor, renewing old acquaintances, making new ones, preaching on the Sabbath, and visiting members of the congregation through the week.

The Church worships in the Judson Memorial, 55 Washington Square, South, foot of Fifth Avenue.

Sabbath School, 11:00 a.m., Worship Service, 11:45 a.m. All are cordially welcomed.

Mr. Rogers' temporary address is: 58 Maple Drive, Longwood, N. Y.

Mrs. Ralph W. Babcock (J) Corliss F. Randolph, Church Clerk

Did You Know That
The pastor of the Milton Church says that the One Hundred Sabbaths of Service can be the best answer to the criticism that Seventh Day Baptist Churches tend to be aristocratic organizations.

The Sabbath Recorder
187
RIVERSIDE, CALIF.
AUGUST 16-21, 1949
AUGUST 23-28, 1949
Rev. Leon M. Malby, pastor of the Riverside Church, writes concerning preparations for the 1949 Conference: "People are making plans. One family tells me that they have figured how they can take four, not counting the door on the saw horses in the back yard. Maybe that will be their bed. Another is building a garage with sleeping room.

Same Distance
Riverside, Calif., is quite a distance from Plainfield, N. J., and Westerly, R. I. Yet, strangely enough, it is no farther from the East Coast to the West Coast than it is from the West Coast to the East Coast. We are sure that this fact is being increasingly recognized and readily accepted.

Places and Dates
General Conference was held with the Seventh Day Baptist Church of Riverside, Calif., between July 25-29, 1928. It is interesting to note the places and dates of the Conference sessions from that time until the present:

Milton, Wis. August 20-25, 1929
Salt Lake City, Utah August 26-31, 1930
Albany, N. Y. August 22-27, 1931
Albuquerque, N. M. August 28-33, 1932
Baldwin City, Kans. August 24-29, 1933
Jamestown, Yorkaha August 30-39, 1934
Westerly, R. I. August 29-34, 1936
Mount Vernon, Wash. August 25-30, 1937
 exhibitions, and textiles. The old saying that if you want to preserve a dead body, put it in alcohol, and if you want to kill a living body, put alcohol into it.

Alcohol is one of the best of all solvents and is necessary in making many medicinal preparations; perfume manufacturers could not get along without it. It is needed for extracting the volatile oils, disinfectants, insecticides, in the making of artificial silk and imitation leathers.

(Concluded on page 199)
ANC APPRECIATION
By L. Harrison North
Manager, Home Publishing House

Twenty-five years ago Miss Hazel Virginia Gamble joined the Recorder staff as a proofreader and during those years she "grew into" the job until there probably is no better proofreader in the vicinity. During this period she has been handi- capped at times when arthritis has kept her from her duties for a few days or weeks. In recent months the disease has crippled her to such an extent that she has had to give up going up and down stairs and in getting to and from the office. About the first of August she decided that she no longer could go on with her work and was admitted as a trending patient at Villa Maria, a home for convalescents, in North Plainfield.

Miss Gamble is a granddaughter of the late Rev. James Lee Gamble, Ph. D., D.D., a former professor of homiletics in Alfred Theological Seminary, who was graduated from Alfred University in June, 1923, with magna cum laude honors, receiving the Bachelor of Arts degree, also winning special honors in the Latin languages. She is a member of the Plainfield Seventh Day Baptist Church, having joined December 22, 1923.

Her many friends regret that she had to give up her work. The Publishing House staff, especially, miss her cheerful presence and her careful, painstaking work.

EARLY HISTORY OF NORTH LOUP
By Mrs. E. J. Babcock

Twenty-five years ago, when the North Loup Church celebrated its fiftieth anniversary and entertained Conference as she is doing now, E. J. Babcock was the historian, and the first point he made was that "much of the permanency and success is due to the strength of group action," thus obviating that bane of Seventh Day Baptists, "scattering." The little Church of Dakota, Wis., discovered that the land there was too poor and too high priced for a people who had to depend on agriculture, and decided to move in a body. Many had already left in April, 1871, a colony was organized with their pastor, Oscar Babcock, as president and corresponding secretary, George B. Rood, vice-president, and N. B. Fris- tice, secretary. Intensive investigation was made, correspondence with other dissatis- fied communities carried on, two trips made to the North Loup valley by C. P. Rood, Charles Wellman, and others, and the decision was made. Early in April, 1872, the start began. Practically all came by immigrant wagon, drawn by horses or oxen. It took a month to come from Wisconsin, so long from Missouri, not so long from Welton, Iowa, and Humbolt, Neb., but, being kept waiting by Elder Babcock, they arrived nearly together. The first was Gilt Johnson who came the fall before from Minnesota and who spent the winter with "Happy Jack," a trapper who had a dugout in the Chalk Hills. May 3, a group from Humbolt, Neb., came with a cord of wood and a few articles. Davises, and the next day A. L. Clark of Welton, Iowa, and Algeron Whitford and George Babcock of Albion. Wis., arrived.

On the sixth came the Dakota group, about twenty-five. There was another woman, a widow, who started with them, but as she got into Nebraska she met a man who was going to Kansas. He evi- dently persuaded her that Kansas was prettier than Nebraska without one, so she left for Kansas. Another dozen, on May 12, arrived from a long tedious ride, many by ox team, from Brookfield, Mo.

THE SATURDAY RECORDER

What a relief it must have been, after a month's long ride to begin to live! Viewed from the Sugar Loaf, the valley of the Loup looks as wide as the ocean. There was not a tree in the whole valley except a few willows along the river. To be sure the settlers soon had little trees growing, but they still held their heads, and Mrs. Mansel Davis said that though she loved Nebraska she would always be homesick for the wooded hills of Wisconsin.

And now with their pastor with them they were ready for a real Church service. On the Sabbath day, the two camps came together where a memorial stone has since been placed, and with a rocking chair for a pulpit and Charley Rood to load them in singing "Shall We Gather at the River," Elder Babcock conducted the first Church service in this part of the state. The first laborers, as they are called here. All summer and winter they met as they could at each other's homes, but in the spring of 1873 they made preparations to or- ganize a Church, which was launched at that time.

Organization of the Seventh Day Baptist Church of North Loup, Neb., March 23, 1873

The Seventh Day Baptist Society of the place, having met according to previous appoint- ment at the residence of Dr. Charles Budge, a church to be known as the Seventh Day Baptist Church of North Loup, Nebraska, was organized in the following manner, to-wit: after explanatory remarks concerning the object by Elder Babcock, reading the Articles of Faith and Church Covenant, which were adopted. After this, all who wished to unite with the church were requested to rise. Brother N. W. Babcock was elected to receive the right hand of fellowship, and de- parted never to return. Later, Ezra Bennett was just as sure we were sinning when we celebrated Christmas, as we can hardly imagine who dare say. But we can be proud of one thing, our Church has had no quarrels, nor divi- sions in our seventy-five years.

In less than a year of their arrival the settlers experienced a snowstorm, "the April blizzard" as it was always called, which was terrible; but in 1874 came the worst, viz., the July grasshopper plague. One who has never lived through a grass- hopper siege can hardly realize it. The settlers were helpless. They could fight in vain for in July came the grasshopper plague. The Indians began to be afraid of the encroaching white man and grad-
In 1878, the building of Fort Hartsuff by the Union Pacific Railroad to aid the Indians who were without a home was dedicated in spite of a hurricane which later was edited for many years for many miles around, and was burned by lightning, the bell tolling its own death knell as its support was burned away. In only four days steps were taken to build a new Church, which was dedicated the next June. Again the Woman’s Missionary Society provided the bell and the Church was completed. The first one had the records and could furnish one exactly like the first one in tone and appearance, so the first one was set to our old bell, the last tone tuned well in the valley.

That the North Loup Church has been a blessing to the valley, no one can doubt. The first minister and many succeeding ones carried on missionary work on Doctors Creek, Pleasant Hill, and Calamus, and even in the western part of the state, and brought many to Christ’s kingdom. Our Church was the Church home for the first day and seventh day people alike for several years, and even after other Churches were organized we gave the use of our building to all public gatherings of a proper nature. Here, and a North Loup child would hardly feel that he had graduated from high school if the cemeteries were not held in our Church. Those in the Valley who knew there was much more work to be done. They helped organize the county and at the first election, March 5, 1873, a law in the legislature. J. A. Green and Elder Babcock laid out the village.

That fall, Oscar Babcock became Valley County’s first representative in the legislature. J. A. Green and Elder Babcock made the trip to the capital, Dr. Charles Babcock was the only doctor for several years in the Valley, and our North Loup child would hardly feel that he had graduated from high school if the cemeteries were not held in our Church. Those in the Valley who knew there was much more work to be done. They helped organize the county and at the first election, March 5, 1873, a law in the legislature. J. A. Green and Elder Babcock laid out the village.

The people of Africa have finally found a suitable native name for Dr. Frank C. Laubach of the Foreign Missions Conference of North America, recently returned from a half year in their midst planning and devising charts and methods of teaching them to become literate in their own numerous tongues. They have named him “Okombekebe,” which means “mender of baskets.” The basket is a valuable article in an African home, and one who can mend baskets is a valuable member of society. The illiterates consider them.” It is now the task of the church to develop them to become literate in their own numerous tongues. They have named him “Okombekebe,” which means “mender of baskets.”

“MEMBER OF BASKETS”

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Housing Problems in Kingston Too
[Living quarters for the Randolphs and Milleses are temporarily solved, of course, there small dormitory and nursery rooms. Fund will be needed to enlarge the cottage on the property.]

What you suggest about the dormitory (in the large building) has already been purchased, and I am sleeping in the school building and we are all using the dining room and living room together. Charlotte and Daphne Williams, and Vera Grant (certainly students). The boys have a room next to the garage and the girls sleep in the bedroom nearest the school yard, which room is also being used for ironing. We have five boarding students.

Stanley Sterling and Henry Grant (studying for the ministry). George Lyons, Daphne Williams, and Vera Grant (Cambridge students). The boys have had their class in the large building. I am taking some other name. I feel that it will not help our mission to have a name of the race. Our master is fine and most anything can be done to suit the pupils. We are pleased that you thought of changing it to Crandall High School. It gives recognition to the final organization work done by Dr. Ben Crandall (summary in Dr. Anglin's booklet on "General Policy in Education in Jamaica"). It pays tribute to the activities of this experienced educator as he gave his consecrated spirit and life in a vigorous planning and promotion campaign. It shows to some extent the usefulness all of us may have if our talents are dedicated to this kingdom work for "Dr. Ben" did all this work after "retirement" from education. It also is a good Seventh Day Baptist name and will help to unite our prayers and aspirations for an effective Christian Institution. D. S. C.

From Neal Mills' Letter of September 10 to Dr. Crandall
Dear Dr. Ben and Mrs. Crandall:
We were pleased that you thought of us on the opening day of school but sorry to learn of Mrs. Crandall's illness. School opened very quietly on Monday. Several people of the school committee attended the elaborate formal opening, but Wardner had decided to have that on October 6. Only about thirteen pupils came, although we had applications from about thirty. We decided that the others were waiting to be notified that they would be accepted, so we sent out letters to them that night bringing the enrollment to about fifteen plus two or three who will be coming for evening classes in commercial and sewing.

A commercial teacher came and asked for a job the other day and we arranged for her to come four evenings a week for a pound a week for the first term (Miss Anna Grant). She is anxious to get back into teaching.

A commercial teacher came and asked for a scholarship for the name offered by a qualified student who would suggest the winning name. I have received the following names: Acolade High School, Crandall High School, Kingswood High School, Nottingham High School, Oxford College High School, Randi College High School, Restholme High School, and Wardene High School.

If the plan finds favor with the school committees in the country, the members of the committee in the United States will choose the name from among those submitted, or we could submit them to a vote of the local community. We now have the favor of changing it to Crandall High School. I also know that it would please the great majority of the people here. I wish that we could change this matter up with the committee and with the Tropics Committee, if you deem it necessary, and let us know your decision as soon as possible — at least by October when we plan an official opening of the school. The official opening would be an excellent time to change the name office. There is something for you to exercise your experience upon. My poor inexperienced head is aching. Love and best wishes from all of us to all of you.

Pastor Randolph [Wardner]

[Members of the Jamaica School Supervisory Committee in America and board officers preferred the name "Crandall High School" and indicated this preference to the mission in Kingston. This gives recognition to the final organizational work done by Dr. Ben Crandall (summary in Dr. Anglin's booklet on "General Policy in Education in Jamaica"). It pays tribute to the activities of this experienced educator as he gave his consecrated spirit and life in a vigorous planning and promotion campaign. It shows to some extent the usefulness all of us may have if our talents are dedicated to this kingdom work for "Dr. Ben" did all this work after "retirement" from education. It also is a good Seventh Day Baptist name and will help to unite our prayers and aspirations for an effective Christian Institution. D. S. C.]

This place was like a beehive the last week, with Al's usual gift of keeping benches and tables, picket fence, concrete steps, etc. We didn't have any blackboards, so I suggested we paint them right on the north wall. Wardner got the paint and I put it on and it is quite satisfactory. We still need to wire the garage and the room next to it where two boys reside.

Wardner and Bertha (Randolph) have moved into the west room upstairs in the school building. We hated to see them move out of here, but it was rather crowded and they wanted to do it. They gave Charlotte the east bedroom here and we have the larger bedroom, with Miriam on the porch next to us. The room upstairs is the sewing room with our two machines, some desks, and a fine big table for cutting. It has a fluorescent light. Martha chose the east room for preparatory class because it was better lighted by windows and farther removed from the other rooms and disturbances. Downstairs we have two class rooms and the small room at the back for an office and library when we get shelves, etc. Made up with white shelves and gravel. The people in our group are, I am sure, in favor of taking some other name. Of course, there is no matter of our name being so well known now among the Churches in the U. S. A., but I think that it would still be best to change. Acting on the assumption that it must be changed, I offer a scholarship for the name offered by a qualified student who would suggest the winning name. I have received the following names: Acolade High School, Crandall High School, Kingswood High School, Nottingham High School, Oxford College High School, Randi College High School, Restholme High School, and Wardene High School.

If the plan finds favor with the school committees in the country, the members of the committee in the United States will choose the name from among those submitted, or we could submit them to a vote of the local community. We now have the favor of changing it to Crandall High School. I also know that it would please the great majority of the people here. I wish that we could change this matter up with the committee and with the Tropics Committee, if you deem it necessary, and let us know your decision as soon as possible — at least by October when we plan an official opening of the school. The official opening would be an excellent time to change the name office. There is something for you to exercise your experience upon. My poor inexperienced head is aching. Love and best wishes from all of us to all of you.
EXCERPTS FROM A LETTER TO THE SALEM CHURCH

Dear Salem Friends,

Mrs. Thorngate suggested that I write to thank you for the gift of $16.27 that you sent through the board to the Dr. Grace Grandall Fund.

I am crowding this letter so as to be able to send it by air mail, for I am sure you sent this gift a long time ago.

As to the use to which the money will be put, I cannot say, but some needs are: equipment for the new nurses’ home and for Mrs. Chang, the new evangelist who is to live in the rooms back of the Church. The new nurses’ home is on the hospital grounds, a little distance from the hospital unit erected last year. It is also a one story building, but so constructed that the attic can be used for storage. One wing of this building will be used as Miss Becker’s home and the other wing for the dining room and dormitory of the nurses. Between is a large common room that will serve or may serve many purposes – for religious services, classroom, workroom, and social hall. The building is connected with the hospital by a walk, and lights have been put up so that at night it will be easy going back and forth.

The new utility building on the opposite side will fill a great need. It stands next to the kitchen. Washing, bathrooms, and others rooms are in it. When the nurses go to Alfred in January or if we find them sufficiently prepared.

The first week of school has been a real pleasure to me and I think we can grow into something very much worth while. I hope you will look us some time. Best regards from all of us to all of you.

Sincerely,
Neal [D. Mills].

THE SABBATH RECORD

THE SABBATH RECORDER

sending one of our girls to Salem College.

Angela Liu is a member of our Church. I wanted her to go to Salem.

Mother and I send our best wishes to the good friends of Salem. The mission sends greetings.

Sincerely,

Mabel L. West

THE SABBATH RECORD

CO-OPTION BETWEEN THE HOME AND THE CHURCH

(Given by Mrs. A. J. C. Bond, Alfred, N. Y., on the program of the Board of Christian Education at Conference, on Wednesday morning.)

Co-operation between the home and the Church cannot be truly effective unless or until there is comprehension of the common goal by both. That common goal is, in broad terms, religious education, which in turn must needs be brought down to the specific: the development of Christian persons.

Basic to Christian living are attitudes which are caught by the contagion of Christian lives. Since some of the personal attitudes are pretty firmly set in the preschool years of our lives, responsibility for that part of training lies squarely with the home. But the home is small, and is surrounded by institutions which work against the ideals and standards it wishes to set up. The Christian home finds itself and its children at odds with other homes which are less Christian or unchristian. The home is faced by new situations, new challenges to the way of life they have chosen. How to be Christian, what would Jesus do, what should we do in this situation become real questions hard to answer. Parents become confused and discouraged.

At this point Christian parents appreciate the support the Church offers the home, saying, come in and let us talk together, we work together in the light of Christ’s teaching on our problems. Let us seek His guidance together. There is the ideal relationship between the home and the Church. The Church becomes the teaching agency to help the home in its task. It becomes the parents’ cooperative agency to study and work on this all-important job of Christian living.

Since so many homes feel inadequate to this function of teaching religion, since so many are even unaware of their duty, the job has gradually been handed over more and more to the Church. A very real danger lies in this, that homes shall feel no responsibility. But the Church must not allow the home to shift its responsibility. It cannot do for the
child what a Christian home can do for him. It must guard its program of Voca-

tion Bible School, its weekly day religious

instruction, and its regular Church school

from the assumption or the reputation of
doing the full job of religious education.

The trained leadership of the Church

needs to be the reawakening responsibility

in parents for the children’s training. It

must present its facilities in leadership and its

resources of materials and setup as a cooperating

means the parents may use to help them

accomplish their job. Working together

home and Church — parents and teachers

who are themselves Christian — can teach

children the basic attitudes of unselfish

love and service, respect for persons, and

reverence for God, through example as

well as by verbal teaching.

On that foundation Bible study can re-

weave man’s age-long search for God as it

relates to the individual. Then as Christ

is taught as the revelation of God in human

life, the child is taught that as an ex-

ample and personal guide should be-

come clear. He will have found that his

parents and teachers make mistakes and are

only parents with him in the process of

growth towards Christlikeness. If he

then makes a personal commitment to

Christ, with a working knowledge of the

Bible, he is in the same way of living, the

ideal result of religious instruction has been

achieved.

Our Churches and other Churches are

making progress in attaining such an ideal.

There is always a nucleus of parents and

are aware of their responsibility and it is

with them the pastor or trained worker can

start. These parents are aware of their

own need for help the more keenly they

see their children’s growth. In the Church,

there will be readiness to study the prob-

lems with other parents and leaders who

can help them. Training courses, child

study groups, mothers’ clubs, and Bible

classes are answers to their need for ex-

change of ideas with one another, and for

expert advice from pastors and other

trained workers. Personal calls by the

pastor and by parents on others less inter-

ested can draw recruits into the group.

THE SABBATH RECORDER

BOARD ELECTS OFFICERS

and DIRECTORS

At the adjourned annual meeting of

members of the Church Board of

Christian Education, Inc., held in Al-

fred, N. Y., Sunday, September 26, Mrs.

Paul C. Saunders of Alfred and Victor

Budnick of Rockville, R. I., were elected

new directors of the board. The nineteen

other directors elected were on the board last

year.

A special meeting of directors followed

the annual meeting. The following offi-
cers were elected:

President — N. Rogers, Alfred Sta-
non, N. Y., vice-president—Charles Bond.

Little Genesee, N. Y.; recording secretary

—Carl Maxson, Alfred, N. Y.; treasurer—

Fred R. Cranstock, N. Y., corresponding

secretary and executive secretary —

Harley Sutton, Alfred Station, N. Y.

By action of the Commission and vote of

the board, Dr. Keith Davis of Denver, Colo.,

has been authorized to arrange for a

wire recording library, the material of

which will be available to Churches and

Schools of Theology.

It was voted by the board to support

the plan of having the Conference presi-

dent and executive secretaries of the Mis-

sionary Board, Tract Board, and this board to

serve as the Budget Committee for this

Conference year.

It was also voted to encourage and sup-

port the plan proposed by the Conference

president to establish a team for special

work next summer. It is hoped that

the Missionary Board, Tract Board, and

this board will co-operate in this plan.

Rev. Rex Ziebel reported on the Pre-

Conference Retreat held at North Loup

in August, of which he was director.

Dean A. J. C. Bond and his sister, Mrs.

Golde Davis of Salem, Va., presented

their report to the School of Theology

in memory of their parents. This gift is

appreciated very much by the board and

by the School of Theology.

DO YOU KNOW THAT —

Thirty-five people from Denver attended

General Conference at North Loup, Neb.

A large percentage of these were there

for the first time.

F. D. S.

THE BUTTERFLY PIN

Edith Wayne was a very happy little

girl, for her beloved Aunt Mary had
come to spend a week in her home and

be with her. Things were so nice.

Aunt Mary was young and pretty and

had the most beautiful clothes Edith had

ever seen and changed them often to

Edith. “When I grow up I’m going to
dress just like Aunt Mary, then

perhaps I’ll look nice, too, even if I am

called ‘Redhead’,”

You see, Aunt Mary’s hair was red,
too, and looked ever so soft and pretty.

while Edith’s was often in a tangle. Aunt

Mary had beautiful jewelry, too, and Edith
never tried of admiring her lovely

watch with its gem studded bracelet and

her jeweled pins and rings. The pins she

adored most of all, especially one in the

shape of a butterfly, studded with dia-

monds and rubies, and she was a very

happy little girl the afternoon she was

allowed to wear it. It was too tempting
to play out of doors, and oh, how she

did long to wear it again!

Toward the end of the week Aunt Mary

was spending the afternoon with a girl

friend and left the butterfly pin with

others on Edith’s pretty little blue earring.

Many times the little girl held it in her

hands, but always something else. “I don’t

believe Auntie would care if I wore her

pretty pin just a little while,” I know

she’d let me if she were here, so I’ll wear

it just a little while. “I know she’d

let me if she were here, so I’ll wear

it just a little while. “I know she’d

let me if she were here, so I’ll wear

it just a little while. “I know she’d

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let me if she were here, so I’ll wear
Leonard was born one day in April. Suddenly she discovered that she had lost the butterfly pin. She cried, and said she would not think of wearing the pin as long as it was lost. She felt guilty, but not a sign of the pin could she find.

So Leonard went to her Aunt Edith, who took her lovingly into her arms and said, "Oh, Auntie, I pray you, I will never do such a wrong thing again!"

As soon as Aunt Edith saw how sorry Leonard was, she said, "I will forgive you, dear, and it will not do any good to weep over the loss of my pin which was the gift of a dear friend. I'm sure that if she really wants to wear it, you'll get it again, even though we may yet find the pin."

A thorough search was made along the path and in the hen house, but no sign of the pin could be found and the little girl sobbed herself to sleep.

The next morning, bright and early, her daddy went out to make one more search for the pin. At last he lifted up the half barrel of hay, and shook the hay out of it, when he saw something shining in a crack in the bottom of the barrel and found that it was the lost pin. Quickly he hurried into the house and placed the pin in the little girl's eager hands. How happy she was to take it to her dear auntie, who took her lovingly into her arms and said, "Auntie, I'll never do such a naughty thing again," she cried. And she never did.
### Seventh Day Baptist General Conference

**RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949**

### DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1948

<table>
<thead>
<tr>
<th>Receipts September 12 months</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance on hand</strong></td>
<td><strong>$</strong></td>
</tr>
<tr>
<td><strong>September 1</strong></td>
<td><strong>28.65</strong></td>
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<tr>
<td><strong>Adams Center</strong></td>
<td><strong>213.39</strong></td>
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<tr>
<td><strong>Albion</strong></td>
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<tr>
<td><strong>Alfred, First</strong></td>
<td><strong>67.55</strong></td>
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<tr>
<td><strong>Alfred, Second</strong></td>
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<tr>
<td><strong>Andover</strong></td>
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<tr>
<td><strong>Associations and groups</strong></td>
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<tr>
<td><strong>Battle Creek</strong></td>
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</tr>
<tr>
<td><strong>Berlin</strong></td>
<td><strong>12.00</strong></td>
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<tr>
<td><strong>Boulder</strong></td>
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<tr>
<td><strong>Brookfield, First</strong></td>
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<tr>
<td><strong>Brookfield, Second</strong></td>
<td><strong>191.21</strong></td>
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<tr>
<td><strong>Chicago</strong></td>
<td><strong>437.11</strong></td>
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<tr>
<td><strong>Daytona Beach</strong></td>
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<tr>
<td><strong>Denver</strong></td>
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<tr>
<td><strong>De Ruyster</strong></td>
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<td><strong>Des Moines</strong></td>
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<tr>
<td><strong>Dodge Center</strong></td>
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<tr>
<td><strong>Edinburg</strong></td>
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<tr>
<td><strong>Farina</strong></td>
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<tr>
<td><strong>Fouke</strong></td>
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<tr>
<td><strong>Friendship</strong></td>
<td><strong>41.00</strong></td>
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<tr>
<td><strong>Geney</strong></td>
<td><strong>60.12</strong></td>
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<tr>
<td><strong>Hammond</strong></td>
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<tr>
<td><strong>Healdsburg-Ukiah</strong></td>
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<tr>
<td><strong>Hebron, First</strong></td>
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<td><strong>Hebron Center</strong></td>
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<td><strong>Hopkinton, First</strong></td>
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<td><strong>Hopkinton, Second</strong></td>
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<tr>
<td><strong>Independence</strong></td>
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<tr>
<td><strong>Individuals</strong></td>
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<tr>
<td><strong>Irvington</strong></td>
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<td><strong>Jackson Center</strong></td>
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<td><strong>Little Genesee</strong></td>
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<td><strong>Little Prairie</strong></td>
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<td><strong>Los Angeles</strong></td>
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<td><strong>Los Angeles, Christ's</strong></td>
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<td><strong>Middle Island</strong></td>
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<td><strong>Milton</strong></td>
<td><strong>798.33</strong></td>
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<td><strong>Milton Junction</strong></td>
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<tr>
<td><strong>New Auburn</strong></td>
<td><strong>213.62</strong></td>
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<td><strong>New York</strong></td>
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<td><strong>North Loup</strong></td>
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<tr>
<td><strong>Nortonville</strong></td>
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<tr>
<td><strong>Oakdale</strong></td>
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<tr>
<td><strong>Pawcatuck</strong></td>
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<td><strong>Pocatoway</strong></td>
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<tr>
<td><strong>Plainfield</strong></td>
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<tr>
<td><strong>Richburg</strong></td>
<td><strong>50.00</strong></td>
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<tr>
<td><strong>Ritchie</strong></td>
<td><strong>185.00</strong></td>
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<tr>
<td><strong>Riverside</strong></td>
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<tr>
<td><strong>Roanoke</strong></td>
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<tr>
<td><strong>Rockville</strong></td>
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<tr>
<td><strong>Salem</strong></td>
<td><strong>408.41</strong></td>
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<tr>
<td><strong>Salenstville</strong></td>
<td><strong>37.72</strong></td>
</tr>
<tr>
<td><strong>Shiloh</strong></td>
<td><strong>1,458.70</strong></td>
</tr>
</tbody>
</table>

| **Syracuse** | **88.00** |
| **Washington, Evangelical** | **12.00** |
| **Washington, People's** | **377.66** |
| **Washington** | **50.00** |
| **Waterford** | **12.64** |
| **White Cloud** | **21.00** |

**Totals:** **$3,136.27**

<table>
<thead>
<tr>
<th><strong>Disbursements</strong></th>
<th><strong>Budget</strong></th>
<th><strong>Specials</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Missionary Society</strong></td>
<td>$956.63</td>
<td>$139.94</td>
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<td><strong>Tract Society</strong></td>
<td>$218.87</td>
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<tr>
<td><strong>Board of Christian Education</strong></td>
<td>$512.87</td>
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<td><strong>Women's Society</strong></td>
<td>$17.53</td>
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<td><strong>Historical Society</strong></td>
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<td><strong>Ministerial Retirement</strong></td>
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<td><strong>Seventh Day Baptist Building</strong></td>
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<tr>
<td><strong>General Conference</strong></td>
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<td>$19.77</td>
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<tr>
<td><strong>World Fellowship and Service</strong></td>
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<tr>
<td><strong>Conference Committee on Relief Appeals</strong></td>
<td>$67.05</td>
<td>$41.24</td>
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</table>

**Totals:** **$2,739.48**

<table>
<thead>
<tr>
<th><strong>Comparative Figures</strong></th>
<th>1948</th>
<th>1949</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Receipts in September:</strong></td>
<td><strong>$2,710.83</strong></td>
<td><strong>$3,427.10</strong></td>
</tr>
<tr>
<td><strong>Budget</strong></td>
<td><strong>396.79</strong></td>
<td><strong>1,001.84</strong></td>
</tr>
<tr>
<td><strong>Specials</strong></td>
<td><strong>24,716.49</strong></td>
<td><strong>8,769.34</strong></td>
</tr>
<tr>
<td><strong>Amount raised in 12 months:</strong></td>
<td><strong>31,300.00</strong></td>
<td><strong>28,100.00</strong></td>
</tr>
<tr>
<td><strong>Per cent raised in 12 months:</strong></td>
<td><strong>84.59%</strong></td>
<td><strong>87.96%</strong></td>
</tr>
</tbody>
</table>

Milton, Wis.:

L. M. Van Horn, Treasurer.

### Reformation Day

**October 31, 1948**

Luther Addressing Diet of Worms